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Andrew Walkover

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One of the pleasures of teaching, less frequently experienced than most of us care to admit, is the sense that one has made a contribution to a student's intellectual development. Another, even rarer, is the experience of encountering a student who contributes to one's own intellectual development. Andy was, for me, a source of both kinds of pleasure, though I am more confident that I am justified in the latter than in the former.

Although Andy had previously been enrolled in two of my large classes, our friendship did not begin until his last term in law school, when he participated in a seminar I was offering that was devoted to examining the idea of equality in post-Enlightenment Western culture. The reading list, too lengthy to reproduce here, included such books as Rousseau's *Second Discourse*, Burke's *Reflections on the Revolution in France*, Engels' *Anti-Dühring*, Zamiatin's *We*, and Rawls' *A Theory of Justice*. Andy and I disagreed about many of the issues raised by these books, disagreements that we explored at length with other participants in the seminar, often until well past midnight even though our sessions were scheduled to end at 10:00 p.m. We also spent a good many hours alone in further discussion. The fundamental differences between us were probably not much narrowed by all this talk, but the ways in which each of us thought about the problem of equality—and, I suspect, much else besides—were, I think, significantly altered. I do not mean merely that we acquired a better understanding of the issues, though surely we did, but that in a way that I have difficulty articulating, each of us ended with a stance toward the problem different from that with which he began.

Andy brought to our discussions an unusually broad intellectual background—he was widely read in American and English history, in political theory, and in psychology—and an abundant store of the intellectual qualities at which liberal education aims. Among his intellectual virtues, none was more impressive than his tough-minded insistence upon identifying and seriously attending to empirical and ethical propositions that might require rethinking his own positions. Gently and with humor, but with no less insistence, he called upon us to do likewise. Andy would not yield to the common temptation, to which lawyers seem especially subject, of trivializing or otherwise deforming positions potentially incompatible with his own. Nor would he willingly let others fall victim to it.

Although those rhetorical techniques might help to win an argument, the object of discussion for him was not to win an argument, but to achieve understanding. Troublesome arguments were, therefore, not to be overcome, but to be understood in their most persuasive form, even when that might require recasting an author's or speaker's claim to make it even more troublesome.

The better I came to know Andy, the more fully persuaded I became that he should enter academic life. My conviction rested in part upon the evidence of the seminar that he was likely to be a gifted teacher and scholar, and in part upon the depth of his commitment to "the life of the mind," a commitment that was most likely to be realized in an academic setting. Andy's attraction to the idea was evident as soon as I suggested it to him, but he was not wholly unambivalent. As "a man of the left," he was also powerfully attracted to a career that would permit him to work more directly for the social reforms he believed to be ethically necessary. In the end, of course, he chose academic life, a decision that led him to the University of Puget Sound and the many satisfactions that he found as a member of its law faculty. Andy's promise as a scholar and teacher was of necessity only incompletely fulfilled in the relatively few years that he served on the faculty, but even those few years were sufficient to demonstrate the contributions of which humane intelligence is capable. We shall all miss him.

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